Master Clark *Defended: Or, a Vindication of two particular Passages in the Historical Relation of the late* Presbyterian General Assembly.

Courteous Reader,

SOme few days ago I happened to see a Book, called, *A second Vindication of the Church of* Scotland, where, among other Papers bound together, I found a Vindication of the late Assembly, from the Lies and Calumnious Aspersions of a pitiful Pamphlet called, *An Historical relation of the late Presbyterian General Assembly*; In the which Vindication, as I was glancing through several Passages, there occurred something anent Mr. *Clark*, [illegible] anent Mr. *Clark*, with respect to his Vindication (saying [illegible] is able to defend himself) though he comes under the [illegible] as many others, whose Patronage and Defense, the Reverend and Learned Author undertakes, upon which when I made a pause, and considered that my Friend Mr. *Clark* alone is refused the benefit of the foresaid Vindication, I forced my Pen to drop these following Lines of Supplement thereto. There is moreover another particular, that my mind prompts me to Vindicate, *viz.* The silly feckless Fetch that the witty Relator makes to disparage Presbyterial Government, because, as he gives out, the Trade of Book-selling is fallen since it has force and footing, and the reason why I take upon me to touch this Point is, in regard I have had perhaps more occasion to know the mystery of the Trade of Books than the Relator, as will easily appear by what follows; and I choose to say somewhat hereanent, ere I meddle further with Mr. *Clark*'s Concern. That I may then the more [illegible] my self herein, I will set down the Relator's own Words, and then offer a [illegible] upon them; *Pag.* 49. says he, "The Trade of Books is fallen so low, [illegible] the Presbyterian Reign was set up, that our Stationers are thinking, either to quite their Employments, or to go and live elsewhere, for they have not made the Rent of their Shops these two years; the Episcopal are not in Circumstances for buying, and the other crave no other Books, than *Durham* on the *Canticles* and *Revelation*, [illegible] and [illegible], [illegible] and *Gray*, these are their Classical Authors, and the standard of their Learning; [illegible] this Alledgance of the decay of the Trade of Books, one Cause that our Relator mentions is, the Episcopal are not in Circumstances for buying, and I will [illegible] other Cause, both as good and true, *viz.* Though the Episcopal are not in [illegible] for buying, yet I know, they are in Circumstances for selling; [illegible] justly blame them for the decay of their Trade, by taking their [illegible] that some of them are selling off their Books, I assuredly know, having [illegible] brary not a few, which I bought [illegible] them; and here I cannot pass [illegible] was bargaining with one of [illegible], for a parcel of his Books, [illegible] it seems he would needs have some of my Money, for when I happened [illegible] pence for the *Westminsters* Assemblies Confession of Faith in Quarto stitched, besides my [illegible] he took me at my word, for I was really resolved to give more for it, if he had [illegible] more words; but what could move the Man to sell his Confession of Faith so cheap, I cannot conjecture, if he has not been very weak in Purse, or strong in Resolution to part with it at any rate, lest he should be suspected for too much Presbyterian, in

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harbouring such a Guest; Another Consideration here is, it may be these Stationers
the Relator's acquaintance that he means of, are chiefly furnished with such Books as
Cultivated the Episcopal Gust and Genius, such as *High-flown-holy-days*-Sermons, co
poled and fitted for *Pasch*, *Yule*, and such high-times; and it is well known that the P
Presbyterians are not very fond of observing Apocryphal holy-days, and so have not mu
need to buy these Writers; and I am also apt to believe, it must be only some Killicra
ky Stationers (to use the new fashioned word) that the Relator means, with who
happly Presbyterians has not much converse or commerce; he cannot surely mean a
Stationers, and the ground of my guess is, he himself tells us, *Pag.* 60. *That* George Mo
man the (*Presbyterian*) Stationer *has so good a Trade, that hereby he is become fat every Ye*
and I dare say, he means by one sort of fatness, that he is grown rich, which is a very f
tive result and product of a good Trade; I will not multiply here, but only close wi
this one Reason more, why I think there may be some ground for Stationers to compl
of the decay of their Trade, and that is, because of the new way of vending Books
ing, so that certainly Book-shopes will get the less to do, when there are so ma
Book-bodies, The other Cause that the Relator gives of the decay of the Stationers Trad
is, Presbyterians crave no other Books than *Durham*, *Dickson*, *Hutchefon*, *Dyer*, *Gr*
which is so brimly a conceit, that it deserves not any serious consideration, but I wond
if this ratling Relator, has seen all Presbyterians Libraries, or if ever he saw any one
Sisters Library made up of no other Books than these he speaks of, for my part I have h
as much occasion perhaps, to see both Episcopals and Presbyterians Libraries, as som
my Neighbours, and I have seen as considerable on the one hand, as on the other, eit
for quality of quantity; and I have also seen both of them having *Durham*, *Dickson*, *B*
chefon, *Dyer* and *Gray*; and both better and wiser men than he or I either, will say, th
as to the Subjects they respectively handle, no man can be Master of better Books, wh
ever this Scioliſt prat.

As for Mr. *Clark*'s Sermon, that this Invidious Relator speaks so diminutively, c
contemptuously of, the story of it is to be seen, *Pag.* 50. where he tells us, it was a Ser
ad Clerum, but on what ground this learned Clerk gives Mr. *Clark*'s Sermon this W
Motto, I cannot Divine, for it was not preached, either before a Synod, or Presbyte
or any kind of Convocation of the Clergy, except it may be some of the Episcopal Scout
disguise, were present when it was preached, who after the Popish Dialect, stick not
appropriat to themselves the peculiar Title of the Clergy, but who knows but there is h
an *error Typographi*, by omitting (*versus*) a part of a word, for what if the Authe
Copy had, a Sermon *adversus Clerum*, the tender-hearted Relator sympathizing so
with the Deposition of his dear Godly Brother as thereby to be stricken into a pannick fe
least this kind of Treatment, was but a frightful fore-runner of more of the like *Adver*
Clerum. *Ibid.* He tells us, *That this Sermon was preached at the deposing of the Parson of* Au
hawstocks, where the Historian fails in the truth of his Relation, for the above desig
Parson that he means by, some days before the preaching of the said Sermon, had
Sentence of Deposition, actually and judicially passed upon him by the Presbytry, and
occasion of Mr. *Clark*'s preaching, was only to make intimation to the Paroch of *Au*
hawstocks, of the said Presbyterial Sentence, he being ordered by the Presbytry so to d
next he comes to give his wonted beggarly Epithets to the said Sermon, telling, *There*
ver appeared a more silly and empty Discourse, but I hope these vain words will have sm
weight, for dispataging Mr. *Clark*, or rendring his Sermon contemptible, or suspicious
Guilt this way, for it is evident throughout his Narrative, that with the same comm

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e, he also lashes others, of known undoubted Reputation, for Learning, Sense and
quence. Hence pag: 19. He calls Doctor *Rule's* Representation of the Principles and
ctices of Presbyterians, a weak empty Paper, full of contradictions, wherein Scripture
e is grossely wrested, *&c.* And *pag:* 18. He calls Mr. *Simson's* Sermon *Presbyterian*
rse enough; But not to instance more particulars, there is, *pag:* 34. A general Passage
all the Sermons preached before the Commissioner, *They were*, says he, *very dogrel*
ll rational persons, miserably flat and dull; Yea and further, *pag:* 50. Lest any should
nk there was some that did not Preach before the Commissioner, as good at the Trade
they who did, he tells, *Nothing can be expected from any of them, whatever Church they*
ach in, but noise and nonsense, much bable and, it seems the Printer has thought fitter to
ke his Types tell the rest, for there is some ill-favoured word or another omitted; But
t it may appear how Nonsensical, Light and Loose this Relator is, in what he vomits
so lavishly, I think it not unworthy of observance, that from his own mouth it is clear,
foul-mouthed Epithets and Nicknames, are rather maliciously invented, than judici-
sly applyed, for though this ratling Relator takes upon him with Thrasonick Confi-
nce enough to speak so much ill of Mr. *Clark's* Sermon, yet it seems he had not seen the
d Sermon, which he studies so much to defame, for he tells it was a Sermon as *Clark*
was said; *Said!* By whom? not by Mr. *Clark*, not by Mr. *Clark's* Sermon. So it
miscalls and reproaches Sermons, only upon what others say, without his own reading
g or hearing, I think no sober Judicious Man will readily regard what such a loose rai-
ng Writer says; and hereby further, the same thing is evident, for he tells, *It was*
preached, as was said, *at the Deposition of the Parson of* Auldhamstocks; What need
m say, *it was said so?* When the very Title-Page of the said Sermon (if he had but seen
) reads expressly in these words, *Preached on the occasion of the intimation of a Sentence of*
position, &c. And seing he writes so loosely anent Mr. *Clark's* Sermon, it may be warr-
antably supposed, that he is but a raving Romantick Scribler in other things too, which
groundlessly and falsely Relates; Another thing he says to the disgracing of Mr. *Clark's*
rmon (as he misconceives) is by telling, *It was even far below Mr.* Andrew *Gray's*
rmons; whereby I think indeed Mr. *Clark* is more obliged to the Relator than he is a-
are, for I dare say, there is no godly, exercised, or discerning Christian, that ever pe-
sed Mr. *Gray's* Sermons, but will readily give their Verdict of them, to be Excellent,
iritual and Savory, so that though Mr. *Clark's* Sermon may be below Mr. *Gray's* (which
believe he will easily grant himself) yet if in any tollerable degree it comes near to
like them, I think, *pro tanto*, it is to be priz'd and worthy of acceptation.
the next place he tells us, the very Presbyterians were ashamed of it, I believe I have
d as much occasion to Converse among Presbyterians as the Relator, and also have acci-
n'ally heard some vent their Sentiments anent the said Sermon, yet I never heard or obser-
d any of them express in the least, what imported a shadow of semblance to what is said.
y this time I understand this mans Tongue is no Slander) but whether or not there be any
ing in Mr. *Clark's* Sermon, that either he, or any concerned in him needs to be ashamed
resipsa loquatur, his Sermon is extant in Print, let it speak for it self, and let judicious
ber men speak for or against the same as they find Cause; but I dare say, if there had been
y thing in the said Sermon that might be Carped at or justly Censured, the Relator
ould not have neglected to set off the same with a noise and thunder of insulting triumph-
al Reflections, but for all the evil he speaks of Mr. *Clark's* Sermon, he Quotes not one
ll thing out of it, or the least Passage that can be quarrelled, by which unfair, disinge-
ous, and injurious Dealing, he is certainly a matter of Reproach to his Party, whor-

he be, but it seems though he is so foolish as groundlesly and openly to Repro
herein he is so far Witty, as to conceal his Name, and so prevent his own Sh
who knows but he may be an infamous person, lying under a publick Stigma for
Villanies; but though he were guilty of no more but the false Calumnies and
where with his ridiculous Pamphlet is stuffed full, 'tis enough to make him inf
odious among judicious and honest Men; and therefore he hath industriously
Dispersed his Fables and Romances among Strangers, who ly not in the way of
deceived of his clandestine Mis-representations; but we use to say, *Veritas non pe*
and I am sorry (for I owne that I am very much obliged to the English) that thi
has given occasion to say, *Falsitas petit Anglos*, for our *Scots* Lies-Mongers pack
England to Vend their Sophisticat Wares, but to this sort of Chapmen as our Pe
lator is, I recommend to read what is said, *Isa.* 5. 20, 21, 22, 23. *Wo unto them*
evil good, and good evil, &c. As to what this Historian says of my Lord *Crafur*
Princes, I perfectly know Mr. *Clark's* knowledge herein, who has had the hono
with my Lord *Crafurd*, and also occasion to be with the Printer several times sinc
Sermon came to light, and yet he never heard a word from either of them, of any
before the Council, as the Relator pretends there was. He concludes at length, (fo
he hath designedly and industriously enlarged against Mr. *Clark*) 'tis believed h
all the Learning and Eloquence he was master of in this Sermon; but I believe th
Ministers who project the Conversion of Souls to Christ, are not much studious or
ed to make an Ostentation of Humane Learning, or Busk their Discourses with the
of Rhetorick or Romantick Strains, but rather according to the simplicity of the
Christ, humbly and plainly preach Christ to the poor and ignorant, so as best to
accommodate their Capacities. But to our Point again, it's no wonder he speak
tively of Mr. *Clark's* Learning and Eloquence, when he dares *perfricta fronte*, to
the learned Dr. *Rule*, the things he hath published discover no small Ignorance.
appears his Learning is not great, *Pag.* 19. yea, and he tells us in general of all
sions, *Pag.* 49. that Learning is not the Talent of a *Presbyterian*. As for what
this Anonymous Relator himself is Master of, I know not, for he will not let hi
known, but this I may confidently aver of him, that he declares himself sufficient
of that peice of Diabolical Learning that *Jeremiah* speaks of, *Cap.* 9. *ver.* 5. ...
will speak the truth, they have taught their tongue to speak lies-----. I add no more, but
for this Tongue-Persecutor and Accuser of the Brethren, *The Lord rebuke thee, Satan*
much an Assured Well-wisher of Mr. *Clark*.

At *Innerweek*,
Dec. 11.
1691.

If any pleases to have Mr. Clark *Sermon, or this Defence of it,*
may Call at James Wardlaw *Stationer his Shop, on the N*
of the Street, opposite to the middle of the Luiken-Booths.

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